

Should the baby appear to be in the wrong position for delivery those attending put the mother in a rug and swung her until the baby came into the "right" position. Normally coffee or wax was used on the navel "so it will stay there one week without falling." Furthermore, the mother was supposed to drink some of the water in which the baby was washed and to which a clove of garlic had been added "in order that the mother's milk may come sooner." 844

"After the baby has arrived the children are told that the stork has brought a little brother or sister to them through the chimney and they are very glad about it," was the way a proud young father phrased the matter in the course of our conversation about the arrival of his son.

The taboos of childbirth did not cease with the birth of the child. Since the woman was considered unclean for forty days she had to remain at home and was not allowed to attend the christening of her own child. At the end of this period she went to the church for a special purification ceremony at the hands of the priest. 846 [793]

If the child had a birthmark, many peasants assumed that the mother had stolen some object which touched her own body where the birthmark appeared on the child. Any serious abnormality in an infant was explained by the *babi* on the grounds of too close kinship of the parents to each other or the occurrence of conception on Tuesday, Thursday, or Saturday night, each of which is supposed to be kept free of intercourse because Wednesday, Friday, and Sunday are holy days. As one would expect, the latter taboo is of little importance nowadays; it is simply recalled as a convenient way of explaining something out of the ordinary. 826 842

Some of the more ignorant peasants rubbed the head of a very sick infant with urine or, if the baby was born with a "closed nose," a cure was "effected" by putting a small fresh fish tailfirst up the nose. Afterwards the fish was put under a stone. 854 757●

To keep the mother from fainting during her convalescence the family surrounded her with incense smoke and burning feathers both morning and evening, and gave her holy water to wash the baby's face and her face. Should some member of the family have returned after dark he could not enter the room where the mother was lying. She 846

846 herself was not allowed out after sunset, but if she should have to go, "she takes a burning coal with tongs out with her, after leaving a broom near the baby to use in defending himself against the devil."

854 The baby's clothes were taken from the line before sunset. They were first held over the fire before they were put on the baby. During the whole first year the clothes were not turned inside out, nor were they pounded when washed by the customary *buhalka* (paddle). If this should be done, the baby might be afraid of thunder. Furthermore, the water in which the baby had been bathed could not be thrown out after sunset.

854 If a child became sick, "the first thing was to warm him, for he might have caught cold." Then he was given some home remedies prescribed by the *babi*. If the child did not then recover, the parents tried everything they knew, hoping that after some time "everything bad would pass away." In case the child grew worse, they called some of the neighbors or some old woman to come to see him. Only in very serious cases, when the peasants became convinced that nothing could help the child, would they carry him to the doctor. The reason for taking the child to the doctor was to save the extra fee charged for a home visit. Finally, "if God has given the child some more days to live, then the child will recover; if not, then his days are finished and God wants to take the child." (It is no wonder, then, that in Bulgaria 123 out of every 1,000 infants born in 1941 died during their first year of life. Although this represented a decline from the 1938 figure of 144, it still is more than two and one-half times the rate in the United States, which was 46 in 1941.)

758 The care given to a sick adult differed somewhat from that given to a sick child. When a person had been ill for a long time, his relatives went to the priest for holy water called *babina voda* (old woman's water) by the less respectful peasants. Sometimes the family let the sick person drink some of this water, but this practice was falling into disuse, "for the young people do not believe in it." I was told that very few believed in the curative power of the icons; but if a sick person should happen to, he was carried to the church to kiss the icon.

729 more complicated when the members of the association began to receive public recognition on certain holidays while the other veterans remained in the background. Although this was an organization planned in Sofia and organized in the village by a Sofia man, good local men were elected as leaders and, judged by the number of meetings, the organization had been very active since its founding. However, since the interest in the organization was dependent upon the benefits the members expected to receive, the organization could be expected to die a natural death if no such benefits materialized. Then, too, it definitely ran counter to village practice in that it gave prominence to a few peasant men, setting them up over others whom public opinion considered just as worthy.

• 757 The local doctor, like the mayor, was also concerned with changing the ways of the people. She was sent to Dragalevtsy by the Department of Public Health, which had charge of selecting and locating all physicians in the State service. Because she was married, she received the higher salary of \$41 a month, was allowed a private practice in the afternoon, and could charge 30 leva for a night visit. For assisting at a birth, she got 500 leva (\$6). Since the people were poor, she was able to collect little money from private practice.

The doctor did not keep her office hours regularly "since the villagers don't understand office hours." During the month of August, for example, she was asked to visit only five or six houses, which showed that most of the patients wanting her services came to her office, where the treatment was free. The patients suffered chiefly from stomach trouble in the summer and from bronchial trouble in the fall; in the latter case coming more often for consultation. Because of the expense involved, rarely did the patient ask for a second visit. "The poor people who don't pay apologize; the richer people who don't pay do not apologize," the doctor commented.

744 There were national laws which, if stringently applied, would have done much to raise the level of sanitation and health throughout the country. Their application depended upon the initiative and knowledge of the local health authorities. In Dragalevtsy considerable effort had been spent in seeing that the laws were kept. The doctor and the mayor, or the mayor's representative, visited the taverns and

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538 not as a real story but in fragments, remarks, speculations.
787 It is by the aid only of this small change that we can hope
761 to construct a relative chronology of folk-lore.

THE NATURE AND CAUSE OF DISEASE

53 The blood, the various fluids of the body and its secretions
827 and excretions are also essential parts which can be con-
761 sidered to bear in themselves life. In their expulsion from the
[752] body good or evil forces can also be expelled, which is the
[757] reason given for blood-letting and for purgation which often
precede other treatment, notably in febrile complaints;
5 while excrement is considered as a carrier of disease and
514 carefully avoided as unclean or dangerous. But besides this,
778 as intimately connected with the man, or lest it fall on an
unclean place or be used against him, he himself must take
care to secrete it. There are fragmental observances relating
to evacuation in accordance with the local flora and certain
taboos associated with plants, etc., and still very definite
taboos with regard to places (sacred places, such as church-
yards, cross-roads, scratched-up places (*sugrebljiva mesta*—
Serbia), sacred trees, etc.).

8 The fluids or humours of the body, sometimes referred to
5 collectively as blood, can go stale as it were. The blood can
827 congeal or sour or be poisoned or become 'bad blood'. Only
753 then is it usually considered reasonable to part with blood.
Venous blood is often taken to be this bad blood. There is an
extended idea that blood flows through the body and does
not remain stationary. Headaches are caused by bad blood
8 or too little blood, or too much blood. Epilepsy is 'a grave
5 sickness of the blood'¹ and is treated by letting blood.
● [757] Blood can flow to the head and cause headache, which is
5 then cured by applying leeches to the temple. Infantile con-
755 vulsions were treated by applications of herbs said to still the
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¹ Cf. F. Ivanišević, *Poljica*, Zb. IX, p. 39; cf. G. Golemanov, *Materiali po narodna Medicina iz Gornoo-Orehovsko*, Sb.N.U. xxx, p. 35.

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FOLK-PSYCHOLOGY, ETC.

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753 fula' has a Serbian *calque* or parallel phrase, *svinja* or plural *svinje*, in the double sense of 'pig' and 'scrofulosis'.

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753 In a collection of prescriptions of 1843 a disease is men-
164 tioned: '*kratorija, kirta*... which is like a dog biting at a man's stomach (*acerbilas*)'. The term is an old one since it is used as an equivalent of gangrene in the twelfth century. In modern Bulgarian: *körticina, körtica* = scrofula, icterus. The animal cognate is *krt, krtica*, etc., a mole.¹ In Orehovsko, in Bulgaria, swellings which are elsewhere called *körtovi popki* (scrofula?) are cured by making a child who has them urinate on a mole hill (after using a counting-out formula), and by applying the mud to the parts affected.

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[757] Some of the homonyms arise from similar characteristics of the disease and the animal. For instance, *mlamosi* (the disease) is brought about when a child is left too long in the sun. The insect *mlamosnica* is yellow in colour. *Žaba* (the disease) appears as boils with black centres on the tongue which resemble a frog's eyes.²

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192 muscle, menthula; *miška, paci*, vulva, Bg. *pačence*; *mura*, an animal's stomach, rennet; the name of a black animal; dog, goat, horse; *oko*, eye, a kind of snail; *pupak*, umbilicus, belly; *bubac*, stomach of a fowl; *plovak*, womb, placenta (*plovka*, duck, etc.); *ptic*, menthula infantis; *riba*, muscles, buttocks, fish; *ribice*, kidneys, intestines; *zec*, breast bone of an animal, a hare; *žabe, žabice*, glands, testicles; *žlezde*, glands, scrofula, O.B. *žolva*, a tortoise, etc. (For a discussion of some of these etymologies, cf. H. Gunter, K.Z. Bd. xlv, p. 43 *passim*; also *Archiv für Slav. Philologie*, xxvii, xxxii, etc.)

¹ Cf. T. Bratić, *Ljekarula iz 1843 godine*, Gl.Z.M. xx (1908); V. Jagić, *Entstehungsgeschichte d. kirchenslawischen Sprachen* (1913), p. 305; cf. *Bolgarska Starina*, i.

² E.g. *buba*, gangrene, carcinoma, apoplexy; *bubinjaca*, a boil, etc.; *bubuljice*, acne; *buba, zla buba*, a suppuration or inflammation round the nails, a gumboil (an insect is supposed to gnaw the flesh; the pus is its excreta); *buba u glavi*, a disease in young children when the skin turns yellow, dry and translucent, and they frequently touch their heads and are generally sickly (also brain fever); *buba*, an insect, beetle; *badlje, balji, badljivi*, eczema of scalp and brows, trichiasis, a sty, a tumour, cf. *plamac, sklopac, jarac*, etc. (also a maggot of some kind); *bagu*, disease of a horse—in Stulli's dictionary *bagole* is *maxillarum nervosum convulsio*, adj. *bagav*, lame, generally of horses (*bagot, baguda*, an insect, perhaps from lt. *bago*); *cro*, various sores, wounds, etc., a worm, a scalp disease; *gultiri*, diphtheritis, cf. *gultiri*, adenoids, etc.; *kulcer*, a swelling, sprain,